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Are We Teaching People To Think?

Moderator, GEORGE V. DENNY, JR.

Speakers

THEODORE M. GREENE

CRANE BRINTON

NORMAN COUSINS

LESLIE R. GROVES

COMING

—November 27, 1951—

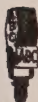
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Are We Teaching People To Think?

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THE SPEAKERS' COLUMN

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DR. CRANE BRINTON—Professor of History and Chairman of the Society of Fellows, Harvard University; author of *Ideas and Men*. Born in Winsted, Connecticut, in 1898, Dr. Brinton received his A.B. degree from Harvard University and his Ph.D. from Oxford University. He began his teaching career in 1923, when he became an instructor in history and tutor at Harvard. He has been a professor since 1942. During the war he served as a Special Assistant for the Office of Strategic Services. Dr. Brinton is a member of the Harvard Club of Boston, the American Historical Society, and a Fellow of the Royal Historical Society. Among his numerous publications, he includes *The Anatomy of Revolution*, 1938; *The United States and Britain*, 1945 and *From Many One*, 1946.

NORMAN COUSINS—Editor of *The Saturday Review of Literature*; Chairman of the Connecticut Fact-Finding Committee on Education; and Vice-President of the United World Federalists. Prior to his editorship of *The Saturday Review*, he was managing editor of the *Magazine Current History*. He is a member of the Board of Directors of both Freedom House and the American Civil Liberties Union, and a member of the Council on Foreign Relations. He is author of *The Good Inheritance*, *The Democratic Chance*, and *Modern Man is Obsolete*.

LT. GEN. LESLIE R. GROVES—U.S.A. Ret., former Director of the Manhattan Project; Vice President and Director of Remington Rand, Inc., in charge of advanced research. Born in Albany, New York, in 1896, he studied at the University of Washington, and at the Massachusetts Institute of Technology, but received his B.S. degree from the United States Military Academy in 1918. He also graduated from the Army Engineering School in 1921, from Command General Staff School in 1936, and Army War College in 1939. A veteran of World War I, in World War II, he was Chief of Operations and Deputy Chief of Construction Division. He has received the Distinguished Service Medal and the Legion of Merit.

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Are We Teaching People To Think?

Announcer:

Tonight your Town Meeting is proud to be a part of the centennial festivities of one of America's best-known smaller colleges, Ripon College, in Wisconsin. Located in the picturesque lake region of central Wisconsin, Ripon also is nationally famous as the birthplace of the Republican party founded here in a little white schoolhouse in 1854, three years after construction started on Ripon College's first buildings.

Ripon's enrollment speaks well for the high esteem it holds. Its 600 students this year have come from 26 different states and 18 foreign countries. The college and the community trace their ancestry to the town of Ripon in England, and the founders brought with them many of the traditions of English universities, stemming from the 7th century scholar and educator, Wilfrid of Ripon, whose school and students helped develop nearly every great institution of learning of the European continent.

Now to preside over our discussion, here is your moderator, the founder of America's Town Meeting, George V. Denny, Jr.

Moderator Denny:

Good evening, neighbors. It's a privilege to be here in Ripon tonight as a part of this centennial observance of Ripon College, and to have as our speakers four recipients of honorary degrees. We hope this means they are thoroughly prepared to answer all of our questions on this highly provocative question, "Are We Teaching People to Think?"

At our speakers' meeting today, we decided to scrap our prepared speeches and discuss this subject

extemporaneously. We also decided to focus our discussion largely on human affairs in the middle of this, the 20th century.

We realized that science and industry have hurled us into one vast neighborhood of two and a half billions of human beings of all races, creeds, colors, and cultures, and that we, the American people, have a greater responsibility for helping in the solution of these problems than any other nation. Why? Because we are the richest, the most powerful, the most productive, and perhaps the best-informed of any large nation in the world. This puts a major responsibility on our educational system, so it's very appropriate that we focus our attention tonight on our colleges and next week on our primary and secondary schools.

Well, General Groves, as the Chief Executive of the Manhattan Project, which ushered us so dramatically into this atomic age in July, 1945, we'd like to open our discussion with a question put to you by a member of the audience just a moment ago. In the light of your experience in employing vast numbers of people, would you say that our colleges have taught people to think?

General Groves: Not too well. There is too much specialization. Advanced study is undertaken before the fundamentals are thoroughly understood. The greatest need today, as always, in our schools and colleges is thoroughness in the teaching of fundamentals. Our educational system in recent years has not fulfilled its responsibilities. It has not taught students to think. It has given some of them certain purely technical skills which will improve

their financial status in later life. But of what avail are financial returns without character? And real character comes from the ability to think. Far too many students are graduating from our colleges today without that ability.

Mr. Denny: Well, thank you, General. I see where Mr. Cousins doesn't quite agree with you. He looks uncomfortable over there. Mr. Cousins, what about it?

Mr. Cousins: Well, Mr. Denny, for some reason the schools, I'm afraid, happen to be a convenient target for anything that people think is wrong with the country. If taxes are too high, it's the fault of schools. If we are not satisfied with the way the country is being run, it's the fault of schools. If Junior is a misfit, it is the fault of the schools. And now if people cannot think, it's the fault of the schools.

No, I don't suppose that our schools are doing as good a job as they should in teaching our young people how to think, but I don't think it's the fault of the schools alone. I think it's our fault, the fault of all of us. And I think that our school system is no better and no worse than we ourselves deserve. When we decide to give education its proper importance, when we put at least as much into education as we do into cosmetics or cigarettes, we'll earn the right to be critical of our schools and not before.

I said that I don't think our schools are doing as good a job as they should in teaching our young people how to think, but I think there are signs here and there that we are, because in front of us is the greatest need in human history. In front of us is the job to prepare our young people for the central role they will

have to fill in the years just ahead—working to build a world neighborhood; speaking different languages; understanding different cultures and ways of life; in short, preparation for the world leadership that has been thrust upon America.

All of us, all Americans are engaged today in one of the great educational adventures in human history. We are all in a great classroom trying to relearn the meaning of basic human values and the way that those values can be protected and enlarged in the modern world. If we learn that lesson well, then we will earn the right to ask whether our schools are teaching young people how to think.

Mr. Denny: Well, that's a noble answer, Mr. Cousins, in terms of principle. Let's get right down, though, to reality and a little more specific terms, particularly terms of current news. Dr. Brinton, you said something today that led up to the question that was propounded to you tonight. I wonder if you'd like to tackle it? "How can our colleges teach people to believe in the good life, when graft, corruption, and chiseling seem to pay off so much better?"

Dr. Brinton: Well, Mr. Denny, I'll bet your remote ancestors asked that question in the stone age caves. We've always had that question with us, and the simple answer is, we're still here. Actually, in view of what the family, church, sports, dates and the like do to form our behavior, I don't think that the colleges can be expected to do a great deal. On the other hand, I suppose—to go into statistics—if one could raise the level of behavior by one per cent, one

would achieve an extraordinary thing.

Now I've only one idea on this subject. It struck me this afternoon that if those of us who ditch the more abstract subjects in which performance is so much less readily tested could do as good a job as the man who taught that chorus did, then I think we should really help a great deal. But note carefully that the chorus sang, the teacher didn't.

Mr. Denny: Well, Dr. Brinton, you talked about this in terms of its universal problem all down through the ages, but now we are living in the middle of the 20th century. We used to be able to have wars that were isolated wars, but now the world is closing in on us and education is more universal than ever before, and we see examples, not only in our own country but all over the world, where graft, corruption and power pay off.

I remember one of the Supreme Court Justices, Robert Jackson, wrote me a few years ago on this question, and he said all the guideposts of the past seem to be disappearing, and young people reach out for these guideposts and they don't find them. Why aren't our colleges giving us those guideposts?

Dr. Brinton: Well, I think in part they are. I think in part our society is. I differ with you, Mr. Denny, in your diagnosis. Frankly, I just don't think that we are going to pot. You tempt me very much to this problem that hangs over us all—the atomic bomb. Maybe we are today, in this 20th century, facing something brand new. If we are facing it, then I don't think we can possibly settle it by discussing it or talking about it. I think we have

to have faith. As a historian, I think we are not facing anything very new. I think that in terms of destruction, war and all of it, our healing powers have stepped up. I have a friend, Mr. Sorokin, who has enormous series of statistics in which he measures damages done in war, the harm done physically, and all the rest of it, and when he hits the 20th century, the graphs go right up off the paper.

Well, one simple fact you mentioned that we're two and a half billion human beings on earth today. There are probably more than that. We're growing at the rate of a million a day, a million a year—something of that sort. It is clearly a colossal figure, and that seems to be a very simple fact against all the people who scare us. Maybe the bomb is going to blow us to perdition but it hasn't yet, and meanwhile we can only go on in terms of the past.

Mr. Denny: Well, Professor Brinton, I didn't mean to imply that we are going to the dogs and the devil. I simply was quoting the remark by Mr. Justice Jackson that the guideposts had disappeared, and that the young people all over the world today are seeing things about graft, corruption, and chiseling—to mention just a few of the things that are decorating the front pages of our papers and used over the microphones by commentators everyday—and we are getting the impression that this kind of life pays off. Now my proposal was, what are the colleges and universities doing to put back some of those certainties, those guideposts that have helped men over difficult places in past years?

Mr. Cousins: Well, I think that Professor Greene might, having tackled this problem before, be able to enlighten us on that question,

Mr. Denny. I'm not trying to duck one. I've something I'd like to ask Mr. Brinton later.

Dr. Greene: Don't you think it's time that we came back to what Toynbee calls the dynamic minority, Mr. Denny. If we start worrying about the total population of the world, we're going to go on worrying all evening. What's needed is leadership. And a college like this is supposed to provide leadership. I think if we can make up our minds as to the basic requirements of leadership in our free society we'll be a long way ahead in thinking through this problem. I'd like to suggest that I was intrigued by a question that was put earlier this evening as to what constitutes a liberal education. I'd like to give you my answer to that question. I'd say that a person is liberally educated in proportion as he is, first of all, literate and articulate. Secondly, in proportion as he is factually informed and respectful of fact. Thirdly, in proportion as he has learned to make mature, moral and aesthetic and religious judgments. And fourthly, in proportion as he is world-minded.

Let me put that in reverse. Would anybody here say that a person who was illiterate, inarticulate, ignorant, and insensitive morally, aesthetically, and religiously, and finally provincial, was an educated person or fit to lead in a free society? There I think we have a clear lead for our colleges. Does that make sense, Mr. Denny?

Mr. Denny: Yes, sir, that makes sense. It reminds me a little bit, however, of the young man who, after he had gotten his degree, went to the Telegraph office and wired his parents — "Educated, Thank God."

This idea that we can be educated by four years of indoctrination and exposure to the best that is being thought and said in the world is a rather antiquated idea, is it not? Don't you consider liberal education a continuing thing, Professor Greene?

Dr. Greene: Well, I think that I included in my definition *processes* rather than final achievements. Let me try again in a briefer sentence. Suppose we say this: that a person is educated in proportion as he has learned how to work and play and vote and pray intelligently. Now this is a proportionate matter. Nobody is perfectly educated on this definition, and we ought to keep on growing all our lives, but I think the smartest of our young people have taken long strides forwards in this direction.

Mr. Denny: Very good. General Groves, we haven't heard from you for awhile. How does that strike you in terms of your criticism of education?

General Groves: Well, I think it's a little too general, and I think that it propounds very nice philosophy excepting that I can't help but think that during the years when the United States has been faced with crisis after crisis, all during that time the influence of our colleges, both as to recent graduates and as to professors, has been increasing by leaps and bounds in Washington. I also would like to pick up the statement by Mr. Cousins to the effect that the people in this country blame the schools for anything that went wrong. That isn't what I've heard. It's always been Washington.

Mr. Denny: Well, General, you were speaking of government. A large percentage of our people are,

you say, employed in government today. Do you think our colleges have trained them to think?

General Groves: Well, not too well, and I certainly am sure they haven't trained them to write and I'd like to get specific and say just what I mean. Lincoln's Gettysburg Address contains something like 266 words, the Ten Commandments about 297, the Declaration of Independence about 1,500, but I understand that the OPS Regulation establishing the prices for cabbages contains 26,911 words. That's modern education.

Dr. Greene: General, now what are you assuming here? Are you assuming that all this mess of words about cabbages comes out of the colleges? I wonder where these people got their education, whatsoever an education they got, before they got involved in their cabbage mess.

General Groves: Well, I think from what I have seen and heard that most of them are college graduates. Naturally, I didn't investigate the pedigree of each one of these cabbage writers.

Dr. Brinton: Probably PhD's in Economics.

General Groves: I wouldn't be a bit surprised.

Mr. Cousins: Well, I wonder whether, Mr. Denny, we may not be proceeding on a fallacy. In listening to what has been said up to now I get the impression that most people seem to agree that knowledge is power and that knowledge is good. I think we have to think about this very carefully. Is knowledge power? Is knowledge good? Germany had the highest literacy rate in the world and yet Germany turned against knowledge, so that I'm not

so sure that knowledge is power, that knowledge is good, is something that we ought to accept uncritically.

I think the thing for us to consider perhaps is this: Education for what? What kind of education do we want?

As it concerns illiteracy, I don't know whether I would agree with Professor Greene. In India not so long ago, I met some highly educated people, highly articulate, extremely well integrated so far as their personalities were concerned, and I discovered later that these people could neither read nor write. I would not say that these people were uneducated. I would say rather that they had a different type of literacy, so that basically the question is one, as I said a moment ago, of education for what. At what point do morality and ethical values enter the general discussion?

Mr. Denny: Mr. Cousins, I'm going to take the prerogatives of the moderator now and point out to you that literacy is not the question tonight, and knowledge is not the question, but are we teaching people to do *something* with that knowledge—to think? He may have a little knowledge, or may have a lot of knowledge.

General Groves, you were telling us last night about some young man who just came out of the wilderness of Phoenix. Do you want to tell that story now?

General Groves: It was quite well emphasized. There was a contrast—the contrast between the star major-league ball player and honor high school graduate who failed in his intelligence test at the time of his selection for the Army, and on the other hand a young man who came down from the wilderness of New Mexico, way

up in the mountains. He had been taught by his father and one other man. He had had a library of 200 books which he read. He came down, not even having heard that there was a draft act, to enlist in the army. He came down dressed in homemade clothing made from sheep hide, and he passed his test, and not only passed it, but passed away above the requirements for entrance into the Officers Candidate School. Now something is wrong with an educational system that will turn out an honor graduate who cannot pass a normal intelligence test.

Mr. Denny: Mr. Greene, would you like to comment on that?

Dr. Greene: Well, I think you're putting too much weight on the schools. We teachers at all the different levels get our young people from their families, from their society, from their funny papers and their movies, from reading the newspapers and learning about political graft and all sorts of predatory activities on the part of business and labor. You expect a miracle of us. When families have messed up their kids, we can't perform miracles with them, and it's very hard sometimes to work with parents. It's very hard to work against the common ethos of a whole period. Now granted this is our job. Granted we ought to do it better than we are doing. It seems to me we must bring in the church and the family and business and industry and all the other institutions to help us tackle this job together. Wouldn't you agree with that, General?

General Groves: I agree with that absolutely. But the question before us is "Are we teaching people to think?" and I understood that it applied directly to the

school system and particularly the colleges. I don't for one minute say that the colleges are responsible for all the ills of today, but of course I approach this from a different angle. I was a student for many years and I never was an instructor, so naturally I'm on the opposite side of the fence from the Doctor.

Mr. Denny: I think that brings us to the question put to Mr. Cousins. Norman, I didn't mean to put you in a box there, but I do want to confine this thing to the sharp focus that we decided upon this afternoon and the question that was put to you in connection with this subject was, "How can we expect our schools to teach moral standards above the level of those of the community?" It's a problem you dealt with very extensively in your report to the Governor of Connecticut.

Mr. Cousins: I don't think that we can, Mr. Denny. I don't think you can have a double standard—one standard for the community at large and the other for young people in the schools. The recent basketball scandals, it seems to me, have highlighted one basic fact: we ask why it is that these young men thought more of the five hundred dollars or the thousand dollar check or bill that they were going to get for throwing the game than they did of their teammates or the school itself or even of themselves. I think the answer is this. They felt that they were being judged as people in general were being judged, not by what you are but by how much you make or how much you have in your pocket. And when we believe, as apparently many of us do, that what you have is much more important than the question how did you make it, as long as

we believe that, I think it's going to be very difficult to expect our young people to practice a higher morality than society as a whole practices.

Mr. Denny: Well, now what's the function of the colleges there, Professor Brinton? Granted that that is a fact which I assume most of you here on the panel agree on, what is the role of the colleges in relation to that problem?

Dr. Brinton: In the first place, I don't entirely agree that it is a fact. I don't think we have any accurate measurements as to the sum total morality of society. It's one of the hardest things. I'm repeating what I said before and it's the thing that most of you don't like to hear but in fact we don't know the extent to which the level of mass morality does change. But getting in my one per cent, what we can do. I think that we mustn't attempt to preach too much. One thing about this young generation, unless I'm very wrong about it, is that they are not quite, but they are very nearly, in the position of the French that I knew thirty years ago, who called all of this sort of thing stuffing the brain. I grant you that that is a disastrous state of mind, but I don't think you can cure it by stuffing the brain a bit more.

I get back again to that essential thing. You've got to capture their imagination, you've got to make them enjoy thinking. I don't know the answer. I don't know how to do it.

Mr. Cousins: I would agree with Professor Brinton. I think this brings us to another aspect of education, somewhat underestimated, perhaps undervalued, which is the role of the inspirational teacher. I think that when we inspire the

young people, a lot of the bad things may bleach out. It may be this very absence of inspiration in the schools and elsewhere is responsible for a great deal of what comes to the surface in this immorality, and that's all we're talking about now, not how you measure society as a whole, but what actually comes to the surface that you can see and sometimes smell.

Mr. Denny: Well, thank you, Mr. Cousins. Now I think I'm going to try this once more on Professor Greene. You're a Professor of Philosophy. What is meant by the term straight thinking, Professor Greene? Is it thinking that coincides with your ideas—the person's ideas, of course, who is asking the question—or is there a practical test, a standard for straight thinking?

Dr. Greene: I don't like either of those alternatives, Mr. Denny. To say that straight thinking means agreement with me is fantastic. To say that there is an objective test of straight thinking makes no sense to me. I know of no such mechanical formula or objective test. And yet there is not a person in this room who can't distinguish between intellectual integrity and the absence of intellectual integrity.

It seems to me that we're using the term "thinking" this evening almost synonymously with the term "judging." I think that when the General wants more straight thinking he really wants more moral, religious, governmental, political maturity. Now this involves information. You can't think straight in a vacuum. It involves thinking logically. This is an aspect of it, but it also involves recognizing the implications of human nature and human relationships and human

values. It's in this realm of values that we need more and better education today, and I define straight thinking primarily on those terms. Wouldn't you agree with me, General?

General Groves: Yes, and I think another important thing is that under the pretense of separation of church and state, we have abandoned in many institutions any thought of influencing the younger generation on religious

matters. I think that that doctrine has aided atheism, rather than aiding the foundation of sound moral principles. I think we only have to look at Russia to see where that will lead us.

Mr. Denny: Well, I'm sorry but we're coming to end of this part of the program—we'll get at you next time, Dr. Brinton. We don't seem to have yet reached any agreement on this question of how we can teach people to think.

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QUESTIONS, PLEASE!

Lady: Dr. Brinton, how can we laymen make our opinions felt upon educators to change curricula in the high schools to include more emphasis on the humanities?

Dr. Brinton: That's for me a somewhat difficult question, since I'm not closely working with high schools. As an outsider on this point, I think on the whole Americans are pretty darn good at organizing what the sociologists call pressure groups. I'd say to just get together and act the way you would act in connection with various others—women suffrage, for instance.

Mr. Denny: A good P.T.A.?

Dr. Brinton: Yes.

Lady: The P.T.A. doesn't get anywhere. The P.T.A. can move and it can have tea parties and square dances and get to know each other and hear about how Johnny's doing, but they don't change what they happen to teach in the high school. They don't keep schools from not teaching English grammar and emphasizing home economics more than they do reading poetry. You can go to

all the P.T.A.'s you want to and not get anywhere at all.

Mr. Denny: You're asking Professor Brinton for more effective methods of propaganda and pressure.

Dr. Brinton: Yes, that's exactly what I think is still needed. Go and have a look at the successful propagandists. I hate to use the term "bore from within." I wouldn't want to be thought wrongly of, but I still think that's what you ought to do.

Lady: I have a question for Mr. Cousins. Mr. Cousins, do you think in teaching we're stressing too much the culture of the past, in the light of the urgent problems of today?

Mr. Cousins: The only reason I can't answer that question is because I don't think we have at hand any information to tell us that this is the situation as it exists all over the country. Do you believe that it does?

Lady: Well, I think it is somewhat difficult to say, because it is perhaps a school matter, not a regional matter, but do you think

we should scrap Beowulf and some of our cultural past and teach more current problems?

Mr. Cousins: I'm not so much concerned about scrapping. I think that we've got to find some way of keeping what we have. Keep the heritage, keep the tradition, but also find some way of adding to it. It's the something new that should be added I think that's important. You see we today have to know about four times as much as our parents did just to get by. The world has changed that much in just a few years. I don't know how the schools are going to get it all in. All I do know is that we all have to try — schools and community both.

Man: My question is directed to Professor Greene. I would like to know the best techniques that you have found in your experience in teaching students to make them think.

Dr. Greene: Put them up against the best minds — the best minds available to them from the past and the present — and confront them with continuing basic human problems. As I say, confront them with Plato or Aristotle on a major problem. Confront them with Augustine or Pascal or Luther on a major religious problem. The combination of problem and first-rate mind is the best formula I know.

Man: They don't want to think.

Dr. Greene: Well, you can't force them to think, but you can be awful disagreeable about it and cease them.

Mr. Cousins: I'd just like to ask Professor Greene a question in connection with that. I would agree with him that it is important to bring the young people

of the country into contact with the best minds, and I'm sure that by that we would mean not only the best books but also the best teachers. Tell me, Professor Greene, how can you get the best minds into schools when you pay salaries less than plumber's assistants get these days?

Dr. Greene: Well, I don't think you've got to worry about that too much on the college or university level, because if we have to depend upon cash to get first-rate teachers and scholars, we're in a bad way. I think that elementary school and high school teachers need far more assistance than they're getting at the present time just in order to live decently. And this may be the case in some colleges, but I would not myself want to emphasize this cash angle too much. What we really need is some missionary fervor.

Mr. Cousins: Well, you brought up this point a little earlier, I believe, Professor Greene, that the thing that bothered you was that by the time you got the students in college it was almost too late. The grade schools and high schools have made a mess of them. Don't you think because of that it is extremely important to bring the best people we can into teaching at all levels, elementary schools, and high schools both, and that it is only basic decency to offer a teacher a living salary?

Dr. Greene: Well, putting it that way, I'll have to agree with you.

Man: General Groves, you said that schools have not taught the fundamentals. What are the fundamentals that are necessary for thinking to take place?

General Groves: Well, I think that it requires that a boy learn

arithmetic and really learn it before he starts in on differential equations. I think it means that he spends an adequate time in basic physics before he starts in on atomic theory. But the trouble today is there's so much ground to cover that the ambitious school authority that sets the program makes it so that he has to go faster than he is capable of doing, and the result is that he is snowed under just as I am afraid I am tonight.

Man: Dr. Brinton, has there ever been a time when people have taught to think better than they are taught in this 20th century?

Dr. Brinton: I doubt that there ever has been. It's just possible that the population of Athens in the great century were taught—though they were not taught in a formal public school system. I should say that—I don't want to boost Mr. Denny's show too much, but the nearly 16-year-old life of a group like this shows that Americans are more interested in the discussion of ideas at a lower level in terms of—if you'll pardon my saying so—class structure, than in any society in Western history.

Mr. Denny: We thank you, Professor Brinton. Sixteen and half years, actually. Thank you.

Lady: Professor Brinton, how can the colleges encourage students to feel more eager to continue their so-called education after college graduation, instead of feeling that education is complete at that time?

Dr. Brinton: Well, if the education has taken I think it will continue. I think that a society like our own offers really an extraordinary opportunity for the per-

son who is intellectually interested. Actually, then, the test comes back on the first 21 years. I think mostly that's the real answer. Of course the radio and various other means of mass communication proved that adult education and all the rest can really help. But I don't think that there is any magic formula.

Man: General Groves, does not our emphasis on material success interfere with teaching people to think?

General Groves: No, I don't believe so. I don't believe that we have too much emphasis in this country on material success in the sense that others do. There are too many people who engage in their occupations where there is no possibility of material success—the teaching profession, certainly, some of the government professions, the army or navy—there is no material success and I don't believe I think that that attitude has been greatly overemphasized. I do think that there are, for an intelligent person, much greater rewards in life than material success.

Mr. Denny: Thank you, General Groves. Next question.

Lady: Professor Greene, if parents have messed up their kids, how are we going to prevent the next set of parents from messing up their kids?

Dr. Greene: I have great faith in the younger generation. I think that they are going to avoid many of the mistakes that we in our generation have made. Now they will probably make a mess of new mistakes of their own and that goes on from generation to generation, but I'm pretty optimistic about the young crowd.

Lady: Mr. Cousins, do you think a student's own attitude has anything to do with his learning to think?

Mr. Cousins: A student's own attitude? Yes, I would certainly think so. What do you have in mind when you ask that? How do you feel about it?

Lady: Well, if the student goes to college with just the idea of graduating, with only the degree to show off, certainly he isn't going to want to learn to think, he's just going to want to learn to get an A.B.

Mr. Cousins: Are you getting out of college what you thought you would when you first came?

Lady: Well, this is my first year, so I can't say I'm getting out.

Man: General Groves, do you agree with the statement that education is what is left over after we have forgotten all we have learned in college?

General Groves: By no means. And I can tell you that even today I still have to go back and use calculus and certain other things that I learned in college. And certainly what no one ever fails to use to the utmost, and far beyond what he would like to have, is English composition. If there is one thing that is lacking in our higher management circles it's the ability to write clearly and shortly and that applies not only to management but to government and to educators and scientists and everyone else.

Mr. Denny: Thank you, General Leslie Groves, Dr. Crane Brinton, Professor Theodore Greene, and Norman Cousins. Our thanks, too, to Dr. Clark Kuebler, President of Ripon College, and to Mr. Lee Landis, Business Manager for the College, our host organization. So plan to be with us next week and every week at the sound of the Crier's Bell.



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FOR FURTHER STUDY OF THIS WEEK'S TOPIC



Background Questions

1. What constitutes an educated person?
 - a. Are we setting our sights high enough in education?
 - b. Does education teach people to use their minds and resources to meet the situations which will confront them during their lives?
 - c. Should our educational system be keyed to the job market?
 - d. Can the liberal arts graduate have as much job security as the graduate of a vocational, trade, or professional school?
2. Has our moral development kept pace with our technological development?
 - a. Do we make successful use of the increased leisure which science has given us?
 - b. Do we use our leisure to benefit society as a whole or as an escape mechanism?
 - c. If we do not fully utilize leisure, is this the fault of education?
3. Does modern education give us a basis for living?
 - a. Does it stress the material at the expense of the spiritual?
 - b. Are students trained to live creatively and fearlessly as responsible citizens, or do too many schools measure greatness and success in terms of money and position?
4. If we are not preparing students to be responsible citizens, how do you account for the vast number of people doing volunteer work for such welfare groups as the Red Cross, Girl Scouts, hospitals, orphanages, homes for the age, etc?
 - a. If we *are* training students to be responsible citizens, how do you account for the small turnout of voters at election time and the small number of people seeking careers in public service?
5. Are we a moral people?
 - a. Are we more or less so than in previous generations?
 - b. What do the present scandals in Government indicate about our morality?
 - c. Can morality be instilled in a few hours in school if the student is not exposed to moral influences outside of school?
 - d. To what extent is education responsible for moral and spiritual development, and to what extent are the home and church responsible?
6. Are our college graduates able to offer any contribution to the decisions we must make for the survival of the democratic system?

7. Do our methods of teaching make our youth individualistic and courageous in thought, or do present pressures, such as loyalty investigations, make them tend to conformity?
 8. In view of the need for more engineers, mechanics, and scientists, can we afford to put the emphasis on the humanities as we might in peacetime?
 - a. Are we educating for war instead of peace?
 9. Is the present generation a "lost generation" as after the first World War, or are our young people better able to cope with present-day complexities?
 10. Are emotional differences among students taken into consideration by educators?
 11. Is the importance of a college education over-emphasized?
-

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